721 women who retell everything that has been committed by those against whom they are going to wage war. They talk about harm done by the enemy to their ancestors, even reporting what they consider insults. To quarrel with a Carib is the same as to strike him, and to strike him is the same as to murder him. When you offend one Carib you offend the whole nation. But it doesn't work the other way around; for if you do good deeds for one of them the community does not feel itself benefited.

After these harangues the children dance, jump, and weep, demanding that these insults be revenged. All the young men become very excited and testify to their desire and courage. Finally the old men order war.

726 Besides waging war against the French in Guadeloupe and against the English in St. Lucia, Antigua, Montserrat, and other islands occupied against the will of the Caribs, they in addition make war against the Galibis who are savages of the continent and have an alliance with the Arawaks who also live on the continent. They have no difficulty taking these enemies by surprise, for they expose themselves in their canoes and pirogues to a sea journey of at least 200 leagues. They go from island to island and predict with sufficient certainty the bad weather and storms by studying the sky and stars, about which they have an excellent knowledge.

[825 829]

All 726 [778] Their weapons are bows of redwood and arrows made of a certain reed, the end of which, instead of being tipped with iron, consists of a very sharply pointed wood which is poisoned. They set fire to leaf-covered houses by attaching burning cotton to the end of their arrows. They do not always aim straight at their enemies but aim high and they are so skillful in this that most of their shots take effect. They can also shoot behind themselves when running away, and when they are hotly pursued at sea they stretch out full-length in their canoes in order to protect themselves, and shoot continuously without ceasing, even bending their bows with their feet. They also have spears of redwood, hard and heavy, which they hurl very well. For close fighting they use clubs which are big pieces of redwood, flat, a good inch thick, and almost half a foot wide at the end, with a length of three feet. They crush the head of their enemy as easily as we might do with a crowbar.

726 All their wars are waged by surprise early in the morning just before dawn and are accompanied by horrible screaming. To look more

9: Ober N-5 (1876-1878) 1895
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garments, occasionally, and beads. . . . The Guiana Indians still make fire by rubbing two sticks together; they make baskets similar to those now made by the West-Indian Caribs, as well as cassava sieves, matapies, or cassava strainers, and other articles of the Indian economy. . . . Cotton is preferred by the Caribs to all other fibers. They still use the *tibi*, or wooden war-club, the only aboriginal weapon now in use. . . . The celebrated curali poison is made chiefly by a single tribe, the Macusis, and particular Indians. . . . In the shell mounds, the objects found resemble those from the West Indies; and human bones have been found split open, as if for their marrow. Of aboriginal art, as shown in paintings or carvings, there are few traces, the petroglyphs being few and very rude in design and execution. . . . One practice still prevails among the Caribs of which we find no trace in the island: that is *couvade*, or male child-bed, when the man, at parturition, takes to his hammock, where he stays for days, and even weeks (if he be delicate), and is fed on gruel, abstains from smoking, and is comfortably coddled, while the poor woman attends to her hardly-interrupted domestic duties. In conclusion, as to the religion of the Guiana Caribs, it is a pure animism; every Indian believes that he himself, and every human being, consists of two parts, a body and a soul, or spirit; and moreover, that all other objects have the same qualities; the whole Indian world swarms with spirits, good and evil. They do not believe in a spiritual hierarchy, — only in spirits that are, or once were, situated in material bodies of some kind, — and no apotheosis has of these made gods, or a God. . . . The Carib name for God, *Tamosi*, means the Ancient One. . . . As to scientific acquirements, the Indian, now, as in ancient times, is without even the rudiments of scientific thought . . ."

CARIB PETROGLYPHS, IMPLEMENTS, AND POTTERY. Were it not even that we still have evidence of the existence in the Carib area of Indians who dwell here, in the con-